The LUTHERAN



DEDICATION SERVICE IN ECUADOR

Lutherans enter another South American land

Vol. 41, No. 14

JANUARY 7, 1959



ƎMIT - or TIME?

THE BIG CLOCK on the printing plant wall ran backwards for a while the other day. Don't ask me why. The electrician who fixed it wasn't sure himself.

It was an eerie sensation, watching the second hand sweep down from noon through 9 and 6 and back up to 12 via 3, while at every round the minute hand slipped back one notch.

I WONDERED, what if time really were turning backward? Would events move the same way? Would the fabric of things done unravel stitch by stitch into the yarn of deeds intended?

We were making up THE LUTHERAN. What if that familiar process should suddenly go into reverse? Imagine! The type leaping out of the forms back into the galleys, then slipping through the linotype machines into the molten metal pots.

Even the printers' copy would vanish gradually from the paper while editors untyped it, madly receding from the deadline that moved farther away instead of closer.

THE CLOCK got fixed within 15 minutes. I noticed they had to set the hands ahead half an hour to catch up with the actual time of day. But we didn't need to do anything over. Nothing had come unraveled.

For time is God's gift that we can use now and tomorrow but never yesterday—or even an hour ago. Crazy clocks and careless men can't stop it, much less turn it back.

—S. B. HAGEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

Berlin peril cited

Unity of Germany's Protestants had been aided by the Western occupation of part of Berlin. Churchmen of the East Zone had a place to meet with West German church leaders. Bishop Otto Dibelius' Berlin-Brandenburg diocese became a symbol of the freedom and unity of the church, with its headquarters in West Berlin while most of its members lived in the Communist East Zone.

The plan proposed by Russia to convert Berlin into an independent city was viewed with "profound anxiety" by the Council of the Evangelical Church in Germany at a Berlin meeting last month. Conditions laid down by the Soviets would make it harder for Germans of the two areas to meet together and would strain East-West church ties, the council said.

Dibelius joins attack

Sharper words were heard from the pulpit of East Berlin's *Marienkirche* as Bishop Dibelius urged that the church make its voice heard against this "new coercion." He said Russian plans would force "new conditions on two million West Berliners and fifty million West Germans without asking them whether they want these conditions or not. If co ditions are to be 'normalized' as alle in the Soviet note one must not br new misery and grief upon people rather give back to Germany pea unity and freedom."

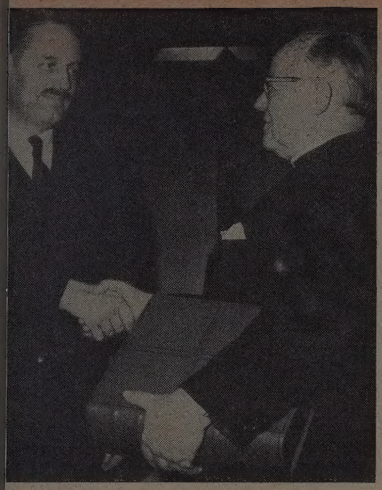
Dr. Dibelius said, "God wants fr men, not slaves, because faith can velop only where men can decide freel

Long a subject of Communist anta nism because of his outspoken defer of freedom, the bishop came under n fire after his sermon. The East Zo radio called him "impertinent." T party newspaper *Neues Deutschla* dubbed him a "NATO bishop" who w an agent for West German "propagand and "atomic war plans."

Dr. Nolde is cited

At a banquet last month to celebra the 10th anniversary of the adoption the Universal Declaration of Hum Rights by the United Nations, Dr. Frederick Nolde was praised for his wo in bringing the document into bei Dr. Nolde, a United Lutheran pastor, dean of the graduate school at the Phi delphia Seminary and director of t Commission of the Churches on Inter tional Affairs.

Mrs. Franklin D. Roosevelt, who w chairman of the UN commission whi produced the declaration at a Pa meeting in 1948, and Jacob Blauste president of the American Associati for the United Nations, paid tribute b to Dr. Nolde's participation in the fou ing of the UN and the later adoption the declaration. Dr. Nolde had be spokesman for a group that urged a h man rights statement when the UN w formed at San Francisco in 1945. was consultant and advisor to the dra ing group when the declaration was wr ten in Paris, Mrs. Roosevelt pointed o



BLE FROM SWEDEN illustrated with ore than 200 Rembrandt paintings is pre-nted to Dr. Oscar A. Benson (right), igustana Church president, by Gostaaf tersens, Sweden's consul general at nneapolis. A gift from Sweden's Litho-aphers and Printers Association, the 14-und volume will be kept in the archives Augustana Seminary, Rock Island, Ill.

bscenity increasing

Some magazines are becoming more ring and seem to be "trying to outdo ch other" in vileness of language, sug-stive pictures and detailed descriptions sexual license, a meeting of the hurchmen's Committee for Decent ublications was told in Washington last onth. The group is a voluntary organi-tion of social action leaders. Loosen-g of censorship restrictions has also ermitted the showing of objectionable lms in some states, the group heard.

Problem confronting church and so-al leaders in Washington and elsewhere as to find a means for cleaning up the pe of material available to young peo-le without resorting to the dangerous effects of censorship. More stringent laws, direct action by civic committees and education and parental supervision were choices considered.

Civic action called best

Most effective work in cleaning up newsstand filth was being done by citizens' groups organized on a community basis, with civic as well as religious groups participating, the Rev. Ralph A. Cannon of Spartanburg, S. C., reported to the Washington meeting. Such groups were functioning in many areas, he said.

News from dozens of communities indicated that the "decent literature" movement was gaining support. In the Cleveland, Ohio, area, community groups united into a Greater Cleveland Citizens for Decent Literature Committee. They enlisted "an aroused citizenry" to clean immoral and obscene material from the newsstands.

Canadians report improvement

A campaign sparked by a Roman Catholic organization in Canada had brought about "marked improvement" in periodicals which had contained "too much sex, crime or harmful gossip," according to the Rev. Wilfrid Gariepy of Montreal, director of the group. Protestant, Roman Catholic and Jewish leaders in Montreal urged such action, warning that "immoral and seductive literature" was threatening to "corrupt a whole generation" and should be opposed by "all men and women of good will."

Magazine sellers suffer the "local pressure, disgrace, arrest, censure and prosecution" in clean-up campaigns, the Atlantic Coast Independent Distributors Association complained. It asked publishers to "curb the fountainhead of filth flowing from the presses of their unethical colleagues" and said news vendors

were forced by publishers to accept copies of all such publications. In California, Douglas Henderson, sales manager of the Golden Gate Magazine Co., denied that any "package deal" required dealers to accept "smut" in order to get "clean" magazines.

Laws don't always work

Congress had passed a bill sponsored by Rep. Emanuel Celler and Senators Estes Kefauver and William Langer to tighten postal restrictions on obscene matter sent through the mails, but there were still loopholes. Leo G. Knoll, counsel general for the Post Office Department, said postal authorities were helpless to impound mail until a court order declared that it contained indecent material. By that time most of it had already been delivered. He said the department should have the right to hold up mail until a judicial decision is made.

Courts threw out as unconstitutional several new state laws designed to prohibit distribution of literature that might endanger morals of youth. After the U.S. Supreme Court had struck down a Michigan law because it would "reduce the adult population . . . to reading only what is fit for children," state courts in Virginia and Washington voided similar laws. Washington's court pointed out that the law intended to protect children "would apply to all sales and all people."

A California legislative investigating committee was told that laws would never work, only a "return to religion" could improve morality to the point that indecent material would be eliminated.

Parents have ultimate censorship rights, Chancellor John F. Brosnon of New York's Board of Regents pointed out. They should "blackball" movies and printed material they deem bad for their children, he urged.

Censoring the censors

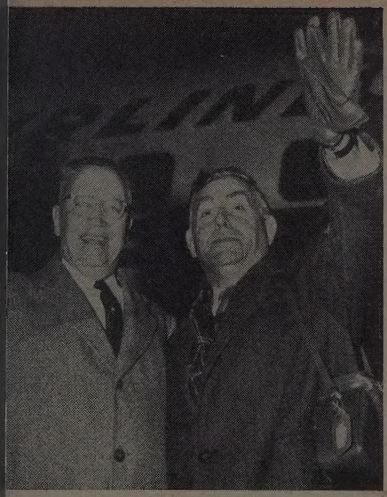
In some cases censorship zeal bac fired. Roman Catholics in the Ogden burg diocese in New York were ordere to keep the widely circulated *Reader Digest* out of their elementary and hig schools because it carried "certain article on sex." In Rhode Island a state Com mission to Encourage Morality in Yout "blacklisted" 32 magazines and tw novels. The Roman Catholic *Providenc Visitor* defended the action, but the Con gregation Christian Church's Social Ac tion Committee charged that the com mission's methods of "intimidation" wer "dangerous and can be vicious." The asked instead for a "positive program i the home, the church and the school" t avoid "abridgement of freedom to rea or select reading material."

A survey by Cleveland's *Catholic Un verse Bulletin* last month revealed tha films condemned by the Roman Catholi Legion of Decency were being widel shown in the Cleveland area. It said fiv theaters prospered by making a practic of showing only "condemned" films.

"Luther" is a victim

Victim of censorship in some parts o the world was the film *Martin Luther* After early flurries of opposition, the mo tion picture was now being freely ex hibited on U.S. and Canadian televisio and on the screens in most lands. On country still holding out against showin of the film except in Protestant churche was the Philippines.

Protestants are "greatly discriminate against" by the government ban on th Luther film, Dr. Gumersindo Garcia president of the Philippine Federation o Christian Churches, declared in a lette to President Carlos P. Garcia. He aske permission to show the film in a comme cial movie house because facilities i



N HOLIDAY TRIP to visit U.S. armed rces abroad are Dr. Edwin C. Dahlberg, esident of National Council of Churches, d Donald Bolles, public relations di- ctor. Tour of North Africa and Spain arked 6th year in which an NCC head has id a Christmas visit to overseas troops.

rotestant churches were too limited. ctures of "banditry and gangsterism" e permitted, Dr. Garcia pointed out, it not "a film like this which portrays eat strength of character and heroism."

The ban on the film was imposed in arch, 1955 by eleven members of the velve-member Philippine Board of Re- ew for Motion Pictures, a government gency. All the reviewers are Roman atholics. The twelfth reviewer pro- sted vigorously and a compromise was ached allowing the film to be shown clusively within the confines of the rotestant churches.

LC leader dies

A heart attack suffered as he dug in he ruins of his fire-gutted home brought eath on Dec. 15 to Dr. Tillman M. Sogge, 55, dean of the Department of Economics and Sociology at St. Olaf College, Northfield, Minn. A leading layman of the Evangelical Lutheran Church, Dr. Sogge was since 1950 chairman of the Joint Union Committee which is completing the three-way merger of the ELC with the American and United Evangelical Lutheran churches.

Dr. Sogge's home had been virtually destroyed by fire believed due to defective wiring in sub-zero weather. While digging through the debris a few days later in hope of recovering some books from his library, the educator was stricken and died three days later.

Two centuries of insurance

A "Corporation for the Relief of Poor and Distressed Presbyterian Ministers and of the Poor and Distressed Widows and Children of Presbyterian Ministers" was chartered on Jan. 11, 1759, by Thomas and Richard Penn, the "proprietors" of Pennsylvania. Two years later its first life insurance policies became effective, supplementing a "Fund for Pious uses" which since 1717 had helped keep pioneer pastors and their dependents from starvation.

Now known as the Presbyterian Ministers' Fund, the corporation is this month celebrating 200 years of service as the oldest life insurance firm in the world. It insures 60,000 Protestant ministers.

Some Lutherans opposed insurance as a lack of reliance on God's providence, but in recent years strong companies like Lutheran Brotherhood of Minneapolis and Lutheran Mutual Life of Waverly, Iowa, have been built up. Church-operated pension plans and interdenominational firms like Ministers' Life and Casualty Union have helped provide security for clergymen.

THE YEAR IN THE CHURCHES

CHURCHES WERE GROWING IN 1958. They were growing in membership, in a understanding of one another, and in unity. They were also growing in a realizatio of their responsibility in areas of social and political unrest and in the desire to d something about it.

Churches in Hungary, Poland and the Communist-dominated East Zone of Ge many were compelled to find new avenues of compromise in order to exist peaceful —or perhaps to exist at all—under a Red regime. In mission lands of Africa an Asia, young churches were throwing off the restraints of European or America domination as they strove to take their place alongside the older churches as sel governing parts of Christendom.

In the United States and Canada, thousands of congregations enjoyed the facilitie of fine new buildings and the stability that came with increased financial suppor Beneath this comfortable surface was the itching of increased tensions. Problems race inequality, religious teaching in public schools, tax aid to sectarian cause secularist culture, and an armament race that divided the world into hostile camp kept the consciences of Christian leaders uneasy.

OVERSEAS

EAST GERMAN Lutherans and Roman Catholics saw the odds mount against them in their struggle with the Red regime for the loyalty of the youth. Young people who did not go through the Communist youth dedication rites, an atheist counterpart of confirmation, could not enter college or qualify for some forms of employment. A ten-year battle in which the church had held its own against the pressures of government opposition was at a turning point. Two of the area's Lutheran bodies at year's end relaxed their position, agreed that children who took part in the youth dedications might still be confirmed if their Christian loyalty was unimpaired.

Defenders of the church's rights, like doughty Bishop Otto Dibelius of Berlin, were constant targets for bitter attacks and name-calling in the Red press. Won over to Communist doctrines was a small group of clergy, the first splinter in th hitherto solid block of churchmen.

CHINA'S REDS, having cut off Chines Christians from outside contacts, wer molding them into a nationalist organ zation. Protestants had been lumped int a shapeless state-approved church. Ro man Catholics were herded into a Ch nese Catholic Patriotic Association an were compelled to cut their ties to th Vatican. At least fourteen Communis approved "Red bishops" were conse crated despite Vatican threats of whol sale excommunication.

IN HUNGARY, Lutheran Bishop Laj Ordass, who had battled for years to pre vent the church from falling under Com munist control, was forced into retire ment. Installed in his place as bisho of the southern district was the Rev Zoltan Kaldy.



:TURE OF THE YEAR showed Dr. Fry emphasizing a point in his conference at Utrecht th Metropolitan Nikolai, second-ranking prelate of the Russian Orthodox Church.

ROMAN CATHOLICS throughout the rld mourned the death of Pope Pius I, rejoiced a few weeks later over the ection of 76-year-old Pope John XXIII his successor. One of the new pope's st acts was to name 23 cardinals, in- ding two Americans.

RACE PROBLEMS in South Africa were rse than those in the U.S. Only the man Catholic and Anglican churches, th minority groups, raised their voices protest against the government's *artheid* policy which uprooted many milies of "coloreds," set them in iso- ed communities.

HE CHURCH IN THE WORLD

BEARDED, sharp-eyed Metropolitan ikolai of Russia sat across a conference ble from United Lutheran President anklin Clark Fry, chairman of the Cen- al Committee of the World Council of Churches, at Utrecht, Holland, one day in August. Purpose of the meeting between two top churchmen of the world: possible membership of the Russian Orthodox Church in the World Council. The "exploratory conversation" might pave the way for Christian co-operation across the political Iron Curtain, churchmen hoped. It was a "good basis for future contacts," Metropolitan Nikolai said, adding that he would recommend that his church join the world body. Back in Moscow, the Metropolitan called Dr. Fry "a most noble man" who "merits high respect."

PEACE ISN'T POSSIBLE while leaders of one quarter of the world's population are excluded from council tables, a Conference on World Order held at Cleveland in November said. The conference, meeting under National Council of Churches' sponsorship, took the lead in advocating

that Red China's rulers be recognized and admitted to the United Nations. Bringing them into the framework of the world organization might lead them to responsible efforts toward peace, churchmen thought. Canada's Council of Churches had earlier taken an official stand along the same line.

Worldwide interests of the World Council of Churches and the International Missionary Council should be merged, leaders of both groups decided. Final vote on union would come at 1960 meetings.

IN THE U.S. AND CANADA

MAJOR CONTROVERSIES still swirled around the 1954 Supreme Court order that public schools be open to all races. Where "massive resistance" measures in the South led to school closings, churches tried to help find a solution. Little Rock's Baptists and Episcopalians opened p vate high schools—segregated—to ca for some of the students from the clos Central High School. In most are churches sturdily refused to permit th facilities to be used as "private schoo to circumvent compliance with cou orders.

Strongest plea for a realistic approa to the South's problem was voiced in manifesto signed by 312 Atlanta, Geo gia, clergymen of 16 Protestant, Gree Orthodox and Jewish groups. They urg political leaders to devise a sound publ school plan that would conform with th Supreme Court ruling, called for a ci zens' commission to preserve racial ha mony, and pleaded for "free and intel gent discussion of the issues."

PROTESTANT-ROMAN CATHOLIC rel tions simmered over a few hot spots du ing the year. One controversy explod when New York City's Hospital Com missioner Morris A. Jacobs banned u



RAINSOAKED PRESBYTERIANS converged at street corner in Pittsburgh to symboli merger of United and Presbyterian U.S.A. churches into new 3-million-member bod



T WITNESSES held mass baptismal ceremony at public beach in The Bronx as part of ovah's Witness convention in New York City's Yankee Stadium and Polo Grounds.

birth control therapy in a city hospital a Protestant patient. The woman was betic and had undergone Caesarean tions in two of three pregnancies. man Catholic authorities praised the ision. Roman Catholic hospital em- yees supported it, threatening a walk- if "intolerable working conditions" re caused for them by birth control grams in city hospitals. Protestants, vs and civil liberties' groups fought k, accusing the commissioner of in- ging on the patient's rights in order please a politically powerful religious dy. After two months of argument, hospital board backed down, agreed t patients had a right to proper treat- nt even if Roman Catholics disap- ved.

POPULARITY of Massachusetts' Demo- tic Senator John Kennedy led to fears a Roman Catholic presidential candi- e in 1960. Baptist groups and others sed the issue of a Roman Catholic's alty to the Pope, claiming this would unfit him for the presidency. Protestants were divided on the matter.

A MORE MATERIAL question was raised in California, where voters acted on a proposition that would have taxed all parochial schools. The measure was settled in November's balloting when a 2-to-1 defeat buried the proposal.

RELIGION in public schools caused conflicts as Jewish parents in some sections objected to Christmas carols, creches, and similar Christian programs. School administrators in strongly Jewish areas played down the religious aspects and observed the Christmas festival as a historic event, adding attention to the Jewish festival of lights, Hanukkah. A New York court ruled that display of a Nativity scene on a school lawn did not infringe anyone's rights.

More districts were providing bus transportation at public expense for parochial school children. No new issues developed, since legal bases for such trans-

portation had been established in some states.

CHRISTIANS seemed united on two public issues. Roman Catholics and Protestants along with labor organizations opposed Sunday store openings and other commercialization of the day. Some Jewish organizations criticized Sunday laws as prejudicial, citing their Sabbath observance. Many Christian groups also asked a ban on further nuclear bomb tests, calling attention to the health hazard as well as the potential danger to world peace.

MERGED during the year were the United Presbyterians and the Presbyterian Church U.S.A., which formed a 3-million-member United Presbyterian Church in the U.S.A. after 20 years negotiation.

Church membership in the U. reached 104,189,678 marking a ne high. Churches spent more than $8(million for new buildings, just a litt below the all-time record set in 1957.

AMONG LUTHERANS

FOUR MAJOR Lutheran churches t actions at their conventions which co mitted them firmly to merger, probab in 1962. The American Evangelica Augustana, Suomi and United Luther churches accepted a report from th Joint Commission on Lutheran Unity an authorized the commission to write constitution for their united church. Wit more than three million members, would rival the new United Presbyteri body for fourth place numerically amon America's church bodies. Only larg



COFFEE BREAK is aid to L theran unity at Joint Commi sion meeting in Chicago. front are seminary presiden Dr. Conrad Bergendoff (A gustana) and Dr. Henry Bagger (Philadelphia), UL



)UNDARIES OF SYNODS in the new church were the concern of Dr. Charles M. Cooper d Dr. Dwight F. Putman, Pennsylvania Ministerium and Central Penn Synod presidents, d Dr. Robert Holmen (center), an Augustana Church commissioner to the J.C.L.U.

iits are the Methodist Church, Southern ıptists and National (Negro) Baptists.

FINISHING TOUCHES were put on an- her Lutheran merger, affecting the merican, Evangelical and United Evan- elical churches. They turned back an fort to change the new body's name om the agreed-upon The American Lu- eran Church (TALC) and laid plans r merger conventions in 1960 with the ew church to start functioning Jan. 1, 961. It will have more than two million embers.

BIGGEST STRIDE toward Lutheran unity ame when all churches in the National utheran Council began using the same *ervice Book and Hymnal.* Issued early 1 1958, the hymnal by year's end would ave 1,502,000 copies in print or on the ress. It was estimated that two-thirds of the congregations affiliated with the NLC were using the new book. United Lutherans alone ordered 728,307 copies.

Hopes that there might also be common religious education materials used by all NLC bodies went glimmering as commissioners representing the three TALC churches refused to rejoin a Long-Range Program currently being worked out by the other NLC churches.

CONCERN OVER the National Lutheran Council's future was voiced by some churchmen. Mergers would reduce its members to two churches, each large enough to carry on most work by itself, plus the Lutheran Free Church. Dr. Paul C. Empie, NLC executive, said he hoped the Missouri Synod would soon come into the council, thus expanding its usefulness and its support.

THE YEAR IN THE CHURCHES

IN THE ULCA

GOAL FOR the United Lutheran Church's 40th anniversary year in 1958 was a $15 million "double-apportionment" benevolence fund, mostly for advances in home and foreign missions. At year's end it appeared that contributions through the 32 synods to the church's work would set a fine new record, but would fall short of the goal. Estimates with one month's receipts still to come were that gifts would top $10 million and might reach as high as $11 million. Previous record was the $7.3 million given during 1957.

CONVENTION at Dayton, Ohio, in October hailed progress toward union with three other bodies (*see above*). A possible obstacle to merger was a statement that pastors ordained by the new church would be barred from membership in certain secret orders. Delegates gave nearly-unanimous approval to the action of the commissioners in adopting this statement.

CONFRONTED by an urgent need for funds to aid home mission congregations get a proper place to worship, delegates approved the borrowing of $8 million by the Board of American Missions. The money will be loaned to new congregations so they can more quickly build chapels or churches.

BIGGEST "GIVE-AWAY" in ULC history was reported by the Board of Foreign Missions, which turned 2,000 churches, 800 schools and other institutions in India over to the Andhra Evangelical Lutheran Church, a ULC affiliate. Political developments in India made national ownership of church property necessary, the board revealed. In a ne policy statement, the board pledged aid "sister churches" established in fo eign lands to become autonomous quickly as possible. Uruguay becam the newest overseas mission field, wi Augustana Church sharing in the wor

PLIGHT of some city churches was matter of increasing concern. Shiftin populations make a new type of minist essential, a conference of urban pasto at Philadelphia in June was told. Hom mission boards arranged special aid fo troubled city parishes.

ABOUT PEOPLE

Named by *Time* as the "most influen tial leader in world Protestantism," UL President DR. FRANKLIN CLARK FRY go national coverage in television interview and magazine articles . . . A 10-yea hassle in Brooklyn's Holy Trinity Epis copal Church came to a temporary ha when a court order ousted the REV. WIL LIAM HOWARD MELISH from the rectory The church has been closed since Au gust, 1957, but factions have continue the battle with the $400,000 endowmen fund as one of the stakes . . . Evangelis BILLY GRAHAM continued his "Crusades with successful efforts in San Francisc and Charlotte, North Carolina . . . RE BROOKS HAYS of Arkansas, president o the Southern Baptist Convention, wa defeated in Congressional elections by last-minute write-in vote for segregation ist DR. DALE ALFORD. Hays has bee regarded as a middle-of-the-roader i race issues . . . Longest tenure of a ULC college president neared an end as DR G. MORRIS SMITH planned to retire afte 30 years at Susquehanna University. H will be succeeded in February by DR GUSTAVE WEBER . . . Wagner College go a new head as DR. RICHARD HEINDE succeeded DR. DAVID M. DELO



'ASHINGTON

ROBERT VAN DEUSEN

FILIBUSTER CHALLENGED

"KING FILIBUSTER" has a fight on his nds when Congress convenes. He has en ruling the Senate for so long that a allenge to his very existence will make adline news.

The right of unlimited debate in the nate has been accepted for a long time a fact of political life. It has been the te device on which a minority could ly to keep from being steam-rollered defeat by the majority. It is usually sorted to only when the stakes are high id the convictions of the minority run ep as a last-ditch maneuver.

These Senate "talkathons" have their rious side. There is something dramatic out a man standing on his feet for urs talking against overwhelming odds r something in which he stubbornly lieves. But they also can become disayingly senseless. When a man is peritted to quote poetry at random, read agazine articles on unrelated subjects, read recipes from a cookbook, just keep from yielding the floor, somehing basic has happened to the dignity the democratic process.

What is even more important is that he filibuster makes it possible for a determined minority to impose its will on he majority by refusing to let controersial legislation come to a vote. Vital s it is to have full discussion of thorny ssues, permitting the expression of every point of view, it is essential that at some point the assembly be able to end debate and come to a decision.

Plan of attack

ON THE opening day of the 86th Congress, one of a group of liberal Senators will make a motion to adopt the rules for this session. That will bring forth the claim that the Senate is a continuing body, and that the rules previously adopted are binding on the new Congress.

This is an important point, since under the existing rules a motion to take up the rules is open to virtually unlimited debate. Discussion could be ended only by the application of cloture, by a vote equal to two-thirds of the entire membership. The Senate has never been able to muster this large a majority in favor of closing debate.

When this point is raised, Vice President Nixon will be asked to rule whether the Senate is a continuing body. He will probably rule that each session may make its own rules. The motion to take up the rules could then be passed by a simple majority.

THEN THE real fight will begin. A motion will be made to adopt a new Rule 22 providing that after two days of debate, cloture may be imposed by two-thirds of *those present and voting*, and that after two weeks, debate may be ended by a majority vote of the entire membership. Compromise proposals are sure to be made, probably including one by Lyndon Johnson in an effort to avoid a major split in his party. The final outcome is anybody's guess.

Whether any substantial civil rights legislation will be passed by the new Congress will depend in large measure on whether the revolt against the filibuster is successful.



occupation: housewife

Sounds like an easy job—staying at home all day and doing as you please. It's not easy, but it's wonderful

By RUTH HAYWARD

MY NINE-YEAR-OLD, Mary, came home from school a few weeks ago looking very important as she broke her news to me: "Mother, I told my teacher you'd be our homeroom mother this year. She wanted someone who didn't work . . ."

I was right in the middle of sewing some new dresses for her, and it was time to get dinner ready, and there was still some cleaning to be done. So I looked around at things and asked, "Well, baby, just what do you call the things I do. Play?"

HER FACE clouded, and the perky freckles on her little nose looked out of place in such an unaccustomedly sad face. "Oh, Mommy, I didn't mean that!"

I dropped the dress material right on the floor and held out my arms to her, holding her to me, loving her sweet contriteness. "I was just joking, sweet," I said. "I'd love to be homeroom mother. I'm lucky that I can stay home and do that, instead of having to go out to work."

Just a housewife. Is that the way some women think of themselves? If so, they should think about the real meaning of that term.

I know that any routine can *seem* to take the creativeness and inspiration out of a job. But, truly, that kind of feeling only comes when we forget *who* we are.

And who are we?

We can be and are so many things to so many people!

After those words with my little girl I began to think about the phrase, "somebody who doesn't work." I asked myself the question. Who am I?

WELL, I'M A COOK. Not only do I prepare good-tasting meals, but I want them to look good and appetizing. And I know that a good meal is not an end in itself. The nourishment is a permanent part of my family's growth and health. The pleasant companionship at the table brings our family closer together. Saying grace makes us more aware of God's bounty, fills our spiritual hunger.

I love to make beds: smooth, clean and with a prayer for each one who sleeps within its sanctuary. Sleep is the best way to rebuild worn bodies, refresh tired spirits, and make us ready for a new day. I'm thankful I have a partnership with nature in preparing for the rest of those I love.

Dishes a chore? Not if we keep Bible verses, inspiring sayings, even colored pictures of mountains and seascapes over the sink, to send our hearts flying while our hands are in the suds.

Laundry, to me, signifies a new begin-
g. I like to think that, as I dip the
ed clothes into the soapy water and
e them out fresh and clean, that so I
t each new day with my family: never
ing the mistakes of yesterday over into
ay. Today is as washed and fresh as
ry's starched flowered prints.

GOD'S SUNSHINE penetrates the fabrics
my clothesline as it fills my own heart
h thanksgiving for its warmth and
ifying action.

And as I iron shirts, skirts, and linens,
eel that I'm ironing all my troubles
ay. And as I iron, I iron away the
blems of friends and neighbors too.
There was a time when I lingered in
l each morning, dreading the hustle
l bustle of a day that I knew would
wear me to exhaustion. It all seemed without purpose. But, looking again, and seeing clearly *who I am,* has changed that negative attitude. Now I'm joyously thankful that I've learned to see what a wonderful, purposeful job I really have.

Now I rise long before the rest of the family. With these extra minutes I can prepare for my day.

If possible, I step outdoors, look up at the fresh morning sky, and thank God for the new day, for my job, and for all the world's wonders.

And then, being still, I believe I hear God's answer: in the faint whisper of the wind in tall pines, and in the sleepy call of Mary as she stirs and looks for me . . .

"I'm coming, dear," I answer, and go inside to meet my day with the best job in the world.



THEOLOGY IN A DRUGSTORE

The girl at the soda fountain was thinking about God

By MARION O. ANDERBERG

BEING DEHYDRATED after a prolonged
lk under the Texas sun I perched my-
lf on a stool in a hotel drugstore.

In due time I was asked—in beautiful
awl, "Wadel you 'ave, suh?"

"I'd like to have a tall, cool lime drink, if you have such," I said, remembering a most delightful—not too sweet—not too sour—fresh lime juice over crushed ice I once had in California.

"We have bottled limeade. Is thad whad you wand?" she said.

I resigned and said, "No."

"Just a minute," she sparked. "They's some liddle old green limbons ovar dah-ar. I *think* they is called limes."

When she had dejuiced several of the "little old green lemons" and served me, she said dolefully, "I'm not a very good soda jerk. I hope it's awright. I've never tasted one."

"Splendid," I said, wishing she'd keep on speaking with her sweet sounds. She gave me a soda straw and a napkin.

BUSINESS WAS SLACK so she came back later, wiping the counter.

"You a stranger in these parts?" she ventured.

I was tempted to say, "I sho am," but only nodded. Then I asked, "Are there many people living here who were born in Texas?"

"I was," she replied. "In fact, I've never been out of Texas an' I just love to talk to people who have." She was wiping a glass as she continued, "Did you fly in? I've never been off the ground. It must be like getting near God."

I fiddled with the straw as I said, "The reason I asked if many people in Dallas were born in Texas was because this morning I went to a church and didn't meet one Texan, as I recall. They were from Iowa, Ohio, Minnesota, Pennsylvania—but not one from Texas."

"Which church did you-all go to?" she queried.

"A Lutheran church, Emanuel."

"You mean thata one on the numb 20 bus line? I've been they-ar," she sa brightly. She continued slowly, "I can go to church on Sunday mornings 'cau I gotta work this Sunday shift. You kno mister?" she confided, "I just have a y to know more about everything. I s buying me a set of encyclopedias fr the supermarket. I'm still in the 'A' bo an' I jist love what I've read about a tronomy. It makes me just *know* th there is a God who runs everything."

I've heard sermons for nigh onto six years. I've probably heard some goo ones. This one reached me.

I played idly with the soda straw the now-empty lime juice glass—playin for time—knowing that it was my tu to say something. As I looked at tha straw, words began organizing them selves.

"YOU KNOW," I said (wanting to sa "sister"), "flying *is* getting close to Go People who forget God on the groun are likely to pray a bit on take-offs an landings. And, studying astronomy—e pecially the new expanding universe con cepts—causes us to think that God is sti creating."

I rolled the straw with my fingers.

"Now, right here," I said, "is wha we're talking about." I held up the straw "God is at one end and we are on th other. You have, in effect, a private two way pipe line directly to God right her at your soda fountain."

"Come in again, mister!"

UNDERSTANDING CHRIST—Standing Under Christ . . . in its most literal sense, *to understand* means *to stand under* . . . this is the sense in which Christ *must* be *understood* and it is the only sense in which he may be understood—ROBERT CLYDE JOHNSON in *The Meaning of Christ* (Westminster Press)

LUTHERANS ARE IN EVERY SOUTH AMERICAN COUNTRY



DEDICATION OF CHURCH IN ECUADOR COMPLETES THE LIST . . .

EVERY SOUTH AMERICAN republic now s a Lutheran church. The last country the list was Ecuador, where a church s dedicated on Nov. 30, the First Sun- y in Advent, and called the Lutheran urch of the Advent.

Perched high on the hill on the grow- g edge of Quito and facing Mt. Pichin- a—an extinct volcano—the new build- g will be the lively center of one of e smallest Lutheran congregations in y South American capital. For nearly ree years the little group of about 200 members and friends had rented a house to serve as parish center and parsonage.

ON THE BIG DAY a hot, bright sun blazed over the sky-blue roof tiles of the new structure and upon the crowd of 250 people who gathered beneath the tall eucalyptus trees in the garden for the solemn opening of the doors. Then they

By STEWART W. HERMAN
Director of Lutheran World Federation Committee on Latin America.

more than filled the main floor and the balcony of the beautiful little sanctuary, which is really designed to serve not one large congregation but the three linguistic groups within it.

To the original members — German and Scandinavian — which Norwegian Pastor Knaevelsrud began to serve four years ago, an English group has recently been added. In fact, the number of Americans and British at the dedication was about as large as the combined German-Scandinavian element, as there is neither an American nor an English church in Quito.

The language which could readily be understood by all was Spanish, so it was used for the opening liturgy, the creed, and the closing prayers. The sermon was in German and English.

The six pastors who participated in the ceremony had backgrounds quite as diverse as the international congregation itself. One was a Latvian pastor—Alfreds Gulbis—who brought greetings from a similar multilingual parish in Caracas, Venezuela. Another was a Canadian missionary—Arnfeld C. Morck of Bogota—recently elected president of the Lutheran Church in Colombia.

Then there was Pastor Johnson who for the last few years has labored in another part of Ecuador as an American Lutheran missionary under the World Mission Prayer League. Another American—the Rev. Paul Streich of the United Andean Mission—was invited to participate because it was he who for a time had held occasional services in German in the home of some Swiss members even before the arrival of a Lutheran pastor.

PLACING A PASTOR in Quito was the work of the Lutheran World Federation's Committee on Latin America, although the local congregation contributed to the budget from the start. Later, when tal turned to the need of a building, th LWF Committee offered a modest gra of $5,000 and a loan of $18,000 towar the cost of the project which include church and parsonage linked by the pa tor's office. Out of gratitude for this su stantial help the church council invite me as the director of LWF-LA to presid at the dedication.

The church is located in a good res dential suburb halfway between the ce ter of the picturesque colonial city an the airport. The home of the U.S. Am bassador is across the street. A fine hot is being erected on the next corner.

Quito is one of the world's loftie capitals and in its thin air it is not ea to climb the steep hill to church—or sing all the verses of "A Mighty Fortres after you get there—but the climate mild and pleasant practically the whc year round.

In addition to Quito, Pastor Knaev srud also serves the growing port city Guayaquil which is about 10,000 fe straight down. Here, too, he holds ser ices in three languages each month a makes quarterly trips out to a vast bana and cocoa plantation operated by Swed and Danes. Soon we hope to have Swedish seaman's pastor stationed Guayaquil to share Ecuador's growi burden of work and also to serve "Lutheran" ships.

WHEN Pastor Knaevelsrud was cal to Ecuador, he was expected to minis to all the Scandinavians in Colombia a Peru as well. As a glance at a map reveal, this was a very big assignme Today we are planning to have a Dan pastor in Peru and either a Swedish o Norwegian pastor in Colombia. This made possible by the decision of the va ous Scandinavian seamen's mission



Dr. Stewart Herman reads dedication liturgy at altar in new Quito church

ieties to co-operate in joint projects with WF-LA.

Quito is a strategic place, practically stride the equator. From here Pastor naevelsrud's weekly devotions go out ver the globe-girdling "Voice of the ndes" to Scandinavian ships on the even seas. To him also has come a oung Ecuadoran teacher who—influnced by the Lutheran Hour—expressed burning desire to study theology. It ppears that his wish will be fulfilled and e will soon go to the seminary at Buenos ires.

Regular Lutheran mission work in cuador, however, is being done by the wo pastors and two trained women misionaries in and around the old city of uenca. From here they have been renering the only Protestant witness in two large provinces, under the angry eyes of a hostile bishop.

The World Mission Prayer League is a "faith mission" staffed entirely by American Lutherans, mostly of Scandinavian origin, with headquarters in Minneapolis. It has done pioneer work in Colombia, Mexico, Bolivia and Brazil as well as Ecuador. Today—after much difficulty and not a little danger—a first congregation of 35 members has been gathered.

The task of the Lutheran World Federation has been quite different, namely, to gather and to strengthen the scattered Lutherans of all nationalities and to serve them in whatever language we can. The gratitude of one German woman was spelled out in these words after the dedication: "It's the first time in 36 years that I have been able to go to *my* church."

✠

THE QUESTION above all others posed in Christian teaching is, "What will you do with Jesus Christ? Are you faithful to him? Will you yield your will to his, not once but a multitude of times in life's daily decisions?"—NATHANIEL FORSYTH in *The Minister and Christian Nurture* (Abingdon)



FIVE MAKE A FAMILY

Under the Rug

I HEARD Bob Howard bring the mail and raced down to get it. Perhaps he'd like a cup of coffee on this bitter cold morning.

He was already halfway down the snowy walk, but I called to him anyhow. "No, thanks, Connie! Just had one. Too many kind people around here. I want to get finished some time today!" The wind caught his words and whipped them away with the vapor of his breath. I could barely catch what he said.

I closed the door shivering. As I picked up the letters he had left, I hoped that the people on Dan's route would be as kind as the ones around here.

A SMALL white envelope caught my eye and I ran a finger under the flap. On one of Doris Detrand's informals was written, "To meet Mr. and Mrs. James Kent, Jan. 13, eight o'clock." A party invitation! Not a meeting to plan anything or learn anything. A just-for-fun time!

And the Kents would be the guests of honor. I wanted to know Regina better. She has come with Doris to a few things but she is so beautiful and seems to have been so many places and to know so many interesting things, I feel a little like a spectator at an interesting play. I'd like to get beneath the surface a little more.

The invitation looked out of place on the mantel, where I propped it for safekeeping. I'd move it later, but now the clock told me I'd better have a look at the cake in the oven. The PTA bake sale is hardly the time to come up with a failure.

Angel food from these mixes is wonderful. They are nearly foolproof. So much so that everybody seems to be making them. I'd better have a superdelagorgeous icing to keep myself from being completely outclassed. Perhaps the one Claire used at Christmas would add the special touch I wanted.

THE HOUSE SEEMED so warm and cozy with the grey and the snow and the cold outside I felt a little glow of gratitude for the tasks that kept me snug inside my own four walls. Everything I did seemed to go well. Pete came bouncing in for lunch before I realized how time had flown.

"I'll have some hot soup for you in a jiffy! Put those new crackers on the table, will you? That's a good boy!"

He was kind enough to grin at my "wit." "I will when my fingers thaw! Right now I'd drop them all over the floor. Think Dad can take me back?"

"Let's see what shape he's in when he comes home. If you think you're frostnipped, how about him?"

Pete draped his coat on the radiator where it sent off a warm wool smell that made me think of my own childhood. "How'd he ever get into this game? Guess I never thought to ask before. But Dad's smart. He could do anything."

"I've never thought too much about it, Pete. He was in the postoffice before I

met him and I just took it for granted that's what he wanted to do and was cut out for. It was just something that happened, I guess."

"Doesn't he ever get fed up? Want to change jobs?" Pete was shaking his hands so hard I was afraid they'd come off before he got the circulation going. "Watch it!" I cautioned. "I'm going to pour your soup. Hi, Susie! You're just in time. I'll serve your lunch in a wink. Take off your things and come get warm!"

SUSIE WAS FULL of talk about her morning at school. I thought Pete had forgotten his questions about Dan's job. But Dan had hardly arrived before the interview started. "Dad, do you ever feel you'd like to change jobs? Don't you get fed up with yours?"

Dan stamped his feet and blew into his hands. "This kind of weather? Sure! My real ambition is to be a lifeguard in Florida."

"And we'd live there near the beach and go swimming all day long," burbled Susie.

"I don't know what they pay lifeguards," Dan went on, "but we could live on grapefruit and cocoanuts."

"Quit clowning! I'm serious. We keep talking at school about what we're going to be when we grow up. We've had a lot about doctors and lawyers and advertising and just about everything—except the postoffice."

"Hey! It can't be that bad. You sound as though it were something people didn't mention in company!"

"*I* like your job!" Susie defended. "It may not be as good as a lifeguard—or with a circus, but—why don't you get a job with a circus?"

"This is circus enough for me! And will you all stop picking on my job? We eat, don't we? This soup hits the spot, Connie."

He was changing the subject before Susie could get back to her pet topic—horses. Thank goodness, we've heard less of that since the snow, but we never know when it will crop up again.

I TOOK the children back to school while Dan rested a bit. When I returned, he was stretched out on the davenport, the invitation in his hand. "Maybe I *should* give up my job, if the postoffice delivers things like this."

"Why, I think it sounds like fun! I'm really looking forward to it!"

"The Detrands? And the Kents? What an evening. Bill will enthrall the men, while Mrs. Kent preens her feathers and makes all the wives envious. Then we'll eat with little finger carefully crooked. I can just see it! Isn't there any way we can get out of it?"

"Not that I can think of. The Detrands are members of the church and the Kents are friends of theirs. Looks as though you are in for it, my dear husband!" I laughed, to ease things. I didn't really see anything so funny about it, but I knew better than to press the issue at this point.

Dan grinned in response. "Maybe this isn't the time to think about it, anyhow! I'm tired. Pete doesn't think much of my job. No wonder I feel an invitation from a go-getter like Bill ought to be swept under the rug, not given a place of honor in the living-room."

"Place of honor, my grandmother's eyebrow! I put it there because I didn't know what else to do with it, but at your suggestion—" I bent with a flourish to put the offending card under the rug.

"Now, off you go while I see what I can do to make my cake the talk of the PTA tomorrow!"

WORSHIP NOTEBOOK

AN ANCIENT DRAMA WAS RE-ENACTED

IT WAS A COLD wintry night in New York City. People slid along the slippery pavements opposite Central Park. Outside the great, gothic Lutheran Church of the Holy Trinity, a signboard bore the words, "The York Nativity Play."

The church was filled. The audience had come to observe a drama, but there was little of the pre-curtain noise of the theater. The program announced quite simply on the first page "The Order for Worship." This promised to be different.

AN ACOLYTE appeared to light the altar candles. The organ soared into the familiar strains of the age-old hymn of Advent, "O Come, O Come, Emmanuel." Led by a crucifer bearing the cross, came the procession. Here were choir members garbed in cassocks and cottas, members of the cast—the archangel Gabriel replete with golden wings and radiant halo, the three kings arrayed in the finery of their office, coarse shepherds, Mary, Joseph, and even black-bearded King Herod—and finally the pastors of the church wearing the violet stoles of Advent. And all were singing: pastor and chorister, hero and villain, and all the people:

From depths of hell thy people save,
And give them victory o'er the grave.
Rejoice, Rejoice! Emmanuel
Shall come to thee, O Israel.

One of the pastors took his place before the altar as the strains of the hymn faded away and called down upon all present the blessing of God: "In the Name of the Father, and of the Son, and of the Holy Ghost." There followed a brief series of versicles and responses, the prophecy from the ninth chapter of Isaiah was read, and then the clergy retired and the play began.

It may seem strange to some people that the chancel of a church should be the stage for a dramatic presentation. Considering some of the far-from-reverent programs produced in some of our churches, one can see why. But there was nothing irreverent here.

Communion rail and lectern had been removed to allow easy movement for the actors. A minimum of props—a bed for the Virgin, manger for the Infant, and throne for Herod, all easily moved about at the proper time by actors who doubled as stagehands—kept things simple. And over it all beamed the brilliant mosaic figure of the risen Christ above the altar.

SLOWLY THE age-old story began to unfold. Gabriel appeared to Mary to announce God's purpose for her. In their vivid costumes, Mary and the angel seemed to reproduce before our eyes a medieval painting. As Mary went to visit her prayer-book-reading cousin Elizabeth the choir from the rear organ loft chanted quietly Mary's hymn of praise, the Magnificat.

Remembering that this play was produced for presentation in the Middle Ages, a time when popular devotion attached much importance to the place of Mary, it wasn't hard to see why the next scene—"Joseph's Trouble About Mary"—should be given such prominence. Here was a man, well into middle life, engaged to a young girl hardly more than a child. He is shocked, hurt, angered to discover that she is "with child."

His long discourse frames his thoughts

"I've been robbed, someone has cheated me. This is no virgin!" Even her protestations about the appearance of an angel will not convince him. Only as Gabriel appears once again to console the grieving man does he sense the truth of the situation.

The shepherds are a wild bunch. Staggering about the center aisle of the church like men too long at their bottles, they make fun of the song they have heard. Irreverently they mock the words as with croaking, dissonant sounds they reply: "Glory be to God on High."

THERE IS a dramatic beauty to the moment of Christ's birth. Kneeling upon what appeared to be a sort of gothic-pinnacled golden bed, the Virgin bows low while her husband goes off to seek wood for the fire. The church is quiet as she rhapsodizes on the event which is to come, and then bending low so that her head is bowed deep in her enveloping arms, the church becomes quiet save for the soft music of the choir.

Then comes the Moment and from the folds of her sky-blue cloak she "brings forth her first born son and lays him in a manger." Joseph comes, the shepherds come, and one by one they offer their gifts.

There was a break then as from the back of the church ushers marched forward to receive the offering. The entire group sang Christina Rossetti's "In the bleak midwinter."

What can I give him, Poor as I am?
If I were a shepherd I would bring him
a lamb;
If I were a wise man I would do my part;
Yet what can I give him—Give him my
heart.

The drama moved on. Here were Simeon and Anna and the priest before the altar as the holy family came to make their purification offering. Then came the wise men, each down a different side aisle until they met together in the chancel, resolving to join their efforts in the search for the king of the Jews.

HEROD, A LOT of people felt, stole the show. He was loud, mean, conniving, and made up to look the part of the cad he was. Some people chuckled at his noisy laughs, his fiendish shouts, his brutal bellows. Others felt that he detracted from the solemnity of the drama.

But this was as it should be. It must be remembered that this play was prepared long before the Reformation. It was to be put on in the cathedral where our ancient forefathers, unfamiliar with the theater, motion pictures, or television, went for their entertainment. Something had to break the continual sweetness of the drama. There had to be some low comedy relief. Herod was the villain of the piece. He played his part well.

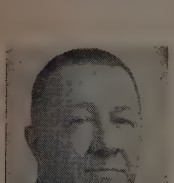
The kings, after their interview with the villain, went on their way until at length, one by one, they entered the chancel to offer their gifts to the Child. Then once again the angel Gabriel appeared to warn Joseph of impending doom, and the play closed as the family made its way back down the center aisle "to Egypt."

THE PLAY had ended, but worship had not. The pastor summoned all present to kneel in prayer and then bestowed the benediction. Once again the procession formed, and to the strains of the hymn "Come, thou long expected Jesus," our worship was at an end.

What we had beheld was a museum piece. Resurrected from the files of religious drama of more than 500 years ago, the York Nativity Play unfolds a beautiful re-enactment of the way in which the people of the Middle Ages recalled the birth of the Saviour.

It is unfortunate if we say that this "revival" affords us no real significance today, as if we felt that the Nativity would only "speak" to our own age if set in modern dress and modern speech. Sometimes in gazing upon antiques we capture the faith that filled the hearts and minds of those who created them. If we do, our own faith will be the richer for it.

The Lutheran Foundation for Religious Drama of New York City is to be commended most heartily for creating for modern audiences a new worship form. Let us hope their example will set the pace for similar activity throughout the church. —EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Anxiety

QUESTION: I live in a medium-sized midwest city and have a congenial office job. I enjoy the work, which I can do without being under pressure. But I am legally separated from my husband, who proved to be somewhat psychotic and unable to continue in family life. My little son is with me; we have a small apartment, close by my parents.

My mother doesn't understand my problem—it is hard to talk to her. One of my brothers makes trouble in their home, so that I hardly ever go there. When I do I come away with a heavy heart. My husband's family berates me to other people. The total worries weigh me down so that I can hardly do my work. I am often depressed and feel that life is not worth living. But the manager commends me for my work.

REPLY: Recognize yourself as capable, reliable, and ready to do worthwhile things. View any weaknesses as parts of the common lot of man and outcomes of your hard experiences factors to be used as stepping stone to higher attainment. Don't allow you emotions to overbalance you. Thank God for the powers he has given you and ask him to help you set them in order. Make use of those abilities whenever possible.

Analyze your anxieties. Pin down the things you fear, examine them. If they are real, work out a plan for dealing with them. If not, ignore them as one of life's numerous annoyances. As far as possible, leave the past in the past. Face forward, acknowledge that you are fortunate, despite past troubles. Acknowledge that everyone has plenty of worries, some of them much worse than yours. Look for the satisfactions in your total experience and emphasize them.

Envision the future as inviting. Help your son to become a responsible, self-reliant, mature person as he advance in years. Give him your love, but avoid being possessive. Look upon the universe as a long-term, on-going process with God in the midst of it, and in which you have an important part to play—one you will perform with the vision and strength he supplies.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

"Because I tossed and turned all night, my doctor started me on Postum"



"**You know** how it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't settle down. Began to get me down, I'll tell you.

"Finally I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum. Postum's 100% coffee-free—can't keep anyone awake.

"So I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too."

Postum is 100% coffee-free

Another fine product of General Foods



The Letter to the Hebrews

Going through the proper ritual to compel God to bless us is a present-day danger

FOR SOME REASON "To Hebrews" (as the title of the letter reads in the Greek) frightens many Bible readers. The writer seems to have been wound up in ancient technical terminology. Another problem is that the chief thing the writer has to say appears like a light yellow thread woven into a tan fabric, and thus is not easy to follow. Some readers who decide to have a go at *Hebrews* become discouraged and give up.

Certainly *Hebrews* is not easy reading. To appreciate the letter and to understand it, one really has to study it and also know something about Old Testament and Jewish worship habits. Who besides seminary students and preachers has the time for that?

Furthermore, in the Lutheran church, selections from *Hebrews* are seldom read in our services. One section, *Hebrews* 9:11-15, is appointed for the Fifth Sunday in Lent. Another, *Hebrews* 1:1-12, is the epistle "for the Later Service" on Christmas. Not only do we hear little of *Hebrews* in church. Also the pastor is not likely to make much use of *Hebrews* as texts for his sermons.

YET "HEBREWS" is fascinating writing, jammed to the hilt with sound Christian thought. Laid down alongside Paul's *Letter to the Romans*, it completes the circle of the Christian answer to the two most prevalent Jewish approaches to the subject of man's relation to God which were current in the first century of the Christian era.

In *Romans* Paul attacks with hammer and tongs the view of the Pharisees who believed that by obeying every command of the Law they could lay up for themselves a "treasury of virtues" and thus force God to grant them salvation and life in the world to come. It was natural that Paul should deal with the point of view of the Pharisees. He had, after all, once been one himself.

But the Pharisees weren't the only ones who had a religious emphasis that had been twisted and corrupted into a tool whereby a man thought he could lay hands on God and wrest from him what he wanted. Their brothers in Judaism, the Sadducees (who were mostly priests), had their emphasis too. They relied upon the system of temple sacrifices. When properly carried out, these sacrifices, it was believed, "cleaned up" a man from the contamination of sin and restored him to membership in the worshiping community where he could have fellowship with God.

. THE WRITER who penned *Hebrews* tackled this whole notion with the same vigor Paul used in attacking the Pharisees' ideas. His letter shows that a system of religious practice is inadequate if it only removes the contamination but not the sin itself. Only Christ, who offered himself on the cross, really gets at the heart of man's trouble, removing the sin.

One must not gather from this, how-

ROBERT A. BARTELS
Assistant professor of New Testament at Northwestern Seminary, Minneapolis.

ever, that *Hebrews* was written for Jews. It was sent off to a Christian group somewhere in the Roman empire (some think it was in Rome) whose faith in Christ was slipping. They were beginning to revert to the old system of offering sacrifices as the sure method of maintaining their standing before God. They were, in short, replacing a Christian outlook with a Jewish outlook.

IN THE VIEW of this writer such an attitude was a clear indication that they were losing their confidence in God who had arranged a wholly new way of coming to grips with the problem of sin. The writer was sure that if the slipping went any further it would be fatal. He writes with the deep concern of a pastor for his congregation, quoting the Old Testament Scriptures, interpreting them carefully, thinking through the entire matter of God's dealing with men, and pulling their attention again and again back to Jesus Christ in whom alone their hope lies.

The writer clings to his subject with bull-dog tenacity. He cannot let go of it for a minute, even when discussing practical matters. For practical things, such as how a Christian shall live with his fellow-Christians and within society, how he shall look upon death, and how he shall endure persecution and hatred, are all governed by his theology.

A man's life is determined by how he thinks, and a Christian man's life is determined by how he thinks of God. It is most important, therefore, that a Christian's thinking should be straight.

IT IS PRECISELY because the writer had his kind of outlook that his letter was valuable to the church, and was placed in the New Testament, and is relevant to Christian people today. A small group of first-century Christians were not the only ones to fall victim to a Hebrew mentality (which is perhaps why this letter is entitled *"To Hebrews"*).

The notion that the performance of rites and rituals can somehow force God to deal generously with us is far from dead, even after all these centuries of Christianity. It is apparently not easy even for Christians to let God handle their destinies in his own way, and to trust and have confidence in him.

There is not only the Pharisaic type of Christian today, who prides himself on his moral achievements and counts on them to stand him in good stead. There is also the Sadducean type who counts on the frequency and care and precision of his worship to create for him the condition whereby God must grant him salvation.

To be sure, the act of worship in any form is important and has its place in the same way that good morals and a clean life have theirs. But they are *human* achievements, things a person does. If he relies upon these, and not upon God to redeem him, he is on the wrong track.

HERE APPARENTLY is where some Christians of the first century were making their mistake: their theology was twisted. We are not free from this simply because years of Christian thinking and influence bear down upon us. The mental and spiritual sickness of Christians and the sickness of character that plagues us in the Church of Jesus Christ can all ultimately be laid down at the doorstep of twisted theology. When men do not trust God in ultimate things, life in this world indeed becomes miserable and risky.

Just because of this, *Hebrews* has a great deal to say to us in the church today, for it bears down heavily with a correct Christian theology, a way of thinking about God.

Lawrence Folkemer Is 1959 Knubel-Miller Lecturer

Cycle will be heard this month in four cities.

Theme is "Christianity and Modern Paganism"

THERE'S A LOT of traveling in store this month for the pastor of Church of the Reformation in Washington, D. C. Dr. Lawrence D. Folkemer will travel in three weeks from Ontario to New York City, California and South Carolina to deliver five lectures on "Christianity and Modern Paganism."

"As in the early church," Dr. Folkemer told THE LUTHERAN in explaining the choice of his theme, "modern Christianity is locked in a struggle with an idolatrous and other-believing world. The Gospel faces a resistant paganism both within Christendom and beyond it.

"Twentieth century 'principalities and powers' are no less formidable than those of the first century. They even make their way into the church. The greatest problem is not that of unity but universality. How can the Gospel conquer the world?"

The question is being asked by a man who has been eminently successful both as pastor and university professor. Lawrence Folkemer, a native of Baltimore, Md., studied at Gettysburg College and Seminary, received a Ph.D. degree from Hartford Theological Seminary in 1946.

Schedule of Presentations

KITCHENER-WATERLOO, ONT. St. John's parish hall	Jan. 12-13
NEW YORK CITY St. John's Church, Christopher Street	Jan. 15-16
BERKELEY, CALIF. Pacific Lutheran Theological Seminary	Jan. 20-22
COLUMBIA, S. C. Church of the Ascension	Jan. 28-29
INDIANAPOLIS, INDIANA Bethlehem Church	Feb. 3-4



Dr. Lawrence D. Folkemer
A question to be answered

He served his first parish at Church o Our Saviour, Lansdowne, a Baltimore sub urb, organized and headed the Departmen of Religion of George Washington Univer sity at Washington, D. C., is currently pres dent of the Board of Higher Education.

In 1954 he succeeded Dr. Oscar Black welder as pastor of Church of the Refo mation on Capitol Hill. He preached to nation-wide congregation last month whe the American Broadcasting Company tele vised the Christmas Eve service from th church over its coast-to-coast network.

Lecturer for the 1960 series, just selecte by the Board of Higher Education will b Dr. A. D. Mattson of Augustana Seminary His theme: "Christian Social Responsibility.

Conference Calls Attention to Needs of Institutions

By ERNEST J. HOH

LANCASTER—There is need for more humanitarian consideration of guests in the County Home and Hospital and for a better program of spiritual ministrations at these institutions and at the county prison, the Lancaster Conference told Lancaster County commissioners in a petition last month.

Action by the Lutheran group received wide publicity, mainly through protests of administrators of the institution published in local newspapers.

Four members of the conference group, President Raymond L. Fetter, Dr. Harland Fague, the Rev. Ernest Huston, and Dr. Ambrose Hering, executive secretary of Lancaster Inner Missions, appeared at a county commissioners' meeting to air their complaints.

Their action was prompted by reports of alleged unsanitary conditions in the county home and hospital, the existence of fire hazards and the need for better nursing service.

Commissioners, Dr. Hering pointed out in a subsequent summary of the conference action, seem more concerned with keeping down the tax levy. "Our contention is that human life is more important than tax dollars."

"Above all," Dr. Hering commented, "Lutherans want better spiritual ministrations . . . At the prison, proper chaplaincy service is the outstanding need."

The superintendent of nurses sharply denied charges that nursing and spiritual cares were being neglected. Other employees connected with the institutions publicly supported her denials.

But despite these and other unfavorable press comments, Lutherans felt confident that the petition would lead to a change in present conditions at county institutions.

The interdenominational Council of Churches promised to co-operate with the Lutheran conference. Encouraging was a subsequent report that one of the county commissioners, Herbert R. Wagaman, a Lutheran, had submitted a plan for selection of a committee named to determine whether the county's prison, hospital and home should be renovated or rebuilt on another site.

Inner Mission Changes Name

LUTHERAN INNER MISSION of Lancaster has voted to change its name to "Lutheran Service." When the work was begun about 10 years ago, it chose the name of "Lutheran Service for Older People."

When it widened its area of service it changed to "Inner Mission." It is thought that "Lutheran Service" will be more intelligible, according to the executive director, Dr. Ambrose Hering.

Mrs. James E. Weinhold of Muddy Creek Church has been elected president of the "Lutheran Service" auxiliary. She heads a group of over 2,000 members.

The auxiliary is active in support of the Lutheran Home of which Mrs. Ada Jackson is superintendent.

Triple Anniversary for Trinity

TRINITY CHURCH, Ephrata, recently celebrated a triple anniversary. The 90th anniversary of the church and Sunday school and the 20th of the dedication of the parish education building were observed on the same day.

Speakers included Dr. Clarence Stoughton, president of Wittenberg College and Hamma Divinity School, Springfield, Ohio; Dr. Harold Fry of Oneonta, N. Y., a son of the congregation; the Rev. Paul Henry of Robesonia, a former pastor; the Rev. George Scherer, Jr., of Freeburg, Pa.; Dr. E. L. Leisey, a member of the congregation; and Conference President Fetter.

The Rev. Myron Eichner is the pastor of Trinity Church.

PENNSYLVANIA . . .

First Urban Church Studies Are Completed in Pittsburgh

By LUTHER E. FACKLER

PITTSBURGH — First studies of urban churches on Pittsburgh's North Side have just been completed. Workshops are being held this month.

Each of the nine congregations made four maps and ten charts with information on membership, leadership, Sunday school enrollment, benevolent giving, mobility of membership and other features.

American Lutheran Church, Missouri Synod, and ULCA churches have co-operated in this project. When the north side self-study is completed, the east end of Pittsburgh will follow.

THE REV. WILLIAM E. FURTH, pastor of St. John's Church, New Castle, accepted the call as assistant superintendent of the Passavant Home for Epileptics in Rochester, Pa. The board of trustees has purchased a parsonage just outside the city. Superintendent of the home is George D. Wolfe.

Japanese Educator Honored

THIEL COLLEGE conferred the honorary degree of doctor of letters on Dr. Sadaji Takagi, noted Japanese educator, at a special convocation.

Dr. Takagi, president of the Tokyo Woman's Christian College, is in America under auspices of the Woman's College co-operating committee which has arranged a number of celebrations in Canada and the United States to commemorate the 40th anniversary of the founding of the college.

RESIDENTS of the new John Kane Hospital in Pittsburgh find flowers in their rooms the year round. Members of Church of the Good Shepherd (ALC), Bower Hill Road, volunteered for this service.

OPERATION DIRTY HANDS is name of a week-end workshop announced by the Pittsburgh Synod Luther League for the end of January.



STOP, LOOK, LISTEN

PASSERS-BY are stopping, staring an listening in front of First Church in Pitt burgh these days.

Center of attention is an outdoor tel phone underneath the picture of a disturbe looking gentleman.

The curious who pick up the phone he an automatic answering service tell the why the front wall of the chapel is damag and what is being done to repair it.

The whole thing, Jim Morentz, director the church's laymen program, says start because "everybody who walks by wonde what happened to the church. There wou always be a group of people standing the and looking at the unsightly supports front of the building.

"So we decided since we couldn't tell ea of them individually, this would be the n best thing."

What happened to the church was th construction work going on next door da aged the wall and the interior of the chur Supports have been erected until repair wo begins.

First Church, in Pittsburgh's downto section, has been selected to inaugurate Lutheran pastoral care center sponsored the ULC's Board of American Missions

Southbury Lutheran Home Adds 30-Bed Nursing Wing

By HERBERT D. HRDLICKA

BRIDGEPORT—Lutheran Inner Mission Society of Connecticut which operates the Lutheran Home for the Aged at Southbury, voted to proceed with erection of a 30-bed nursing wing at an estimated cost of $200,000.

A special meeting of the society also voted to call a pastor as first superintendent of the home.

Leopold Proch of St. Paul's Church, Terryville, was elected as new president. New board members are Pastors Louis Roder, St. Paul's, Middletown, and Robert Endruschat, Trinity, New Haven, and Mr. Richard Vogel, St. John's, New Britain.

Norwich Church Dedicated

ST. MARK'S CHURCH, Norwich, which resulted from a merger of a United Lutheran and an Augustana congregation, dedicated its contemporary sanctuary and parish education building on Dec. 7.

With 700 people in the procession, the Rev. Carl Storek unlocked the door. He was followed by Assistant Pastor Frederick Frick.

Synod President Alfred Beck preached. Conference President Paul Reisch brought greetings of sister congregations.

Located in a residential section of the city, the building is of unusual modern design.

The church will accommodate 500 to 600 worshipers.

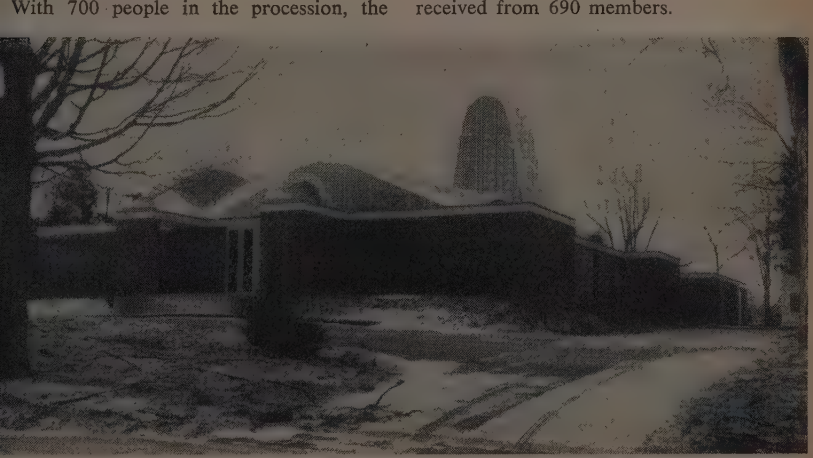
Attached to the building by two glass-enclosed colonnades is a spacious Christian education building containing ten divisions, kitchen, and washrooms.

In the center between the two buildings is an open court.

Pastor Storek, who finished three decades in the Norwich pastorate on the first Sunday in Advent and saw his ministry climaxed by the dedication of the beautiful church building, will retire in January.

SECTOR PROJECT was applied in Holy Trinity Church, Bridgeport, during October and November.

Pastor Herbert Hrdlicka of First English Church, Bridgeport, addressed the dinner meeting. Thus far 600 pledges have been received from 690 members.



Merged congregation organized in 1957 as St. Mark's Church built modern sanctuary in Norwich

Church in $235,000 plant seats up to 600, education unit contains ten divisions

NEW ENGLAND . . .

In 1957 offerings for current expenses were $13,000, for benevolence $3,500. For 1959 pledges are $28,000 for current expenses and $6,000 for benevolence.

Pastor of Holy Trinity Church is the Rev. John Chalupa.

Parsonage for Rockville Church

A MODERN split-level residence was dedicated as parsonage of First Church, Rockville, Conn., on Nov. 23. Cost of the building, exclusive of one-acre lot, was $27,000.

The congregation also used the sector project, attained a 25 per cent increase in pledges over last year.

Pastor of the church is Dr. David G. Jaxheimer, until last year assistant to the synod president.

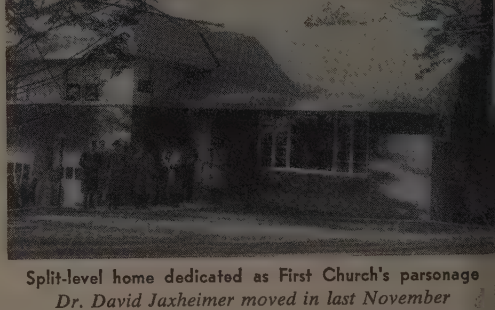
THE REV. PAUL REISCH, conference president, installed Pastor Robert Fensterer in Good Shepherd Church, Norwalk, Nov. 9.

The Rev. Erich O. Brandt resigned from Concordia Church, Manchester, to become associate pastor of St. John's Church, New Britain, effective Jan. 1. The Rev. Otto A. Plagemann is St. John's pastor.

EVANGELISM SEMINAR for the New England Conference is scheduled at Immanuel Church, Meriden, on Jan. 11.

Dr. Walter Bock, evangelism field director, will be main speaker.

REFORMATION CHURCH, New Britain (the Rev. Stanley Knull, pastor), held Cottage Bible Study Groups in seven homes for seven weeks, with groups of from 5 to 12 persons.



Split-level home dedicated as First Church's parsonage
Dr. David Jaxheimer moved in last November

Connecticut State Luther League held a rally on Dec. 7 in Trinity Church, New Haven.

NEW YORK

Concordia Church Extends Outreach to City Population

By HERBERT A. BOSCH

BUFFALO—A service of rededication was held at Concordia Church in mid-November after extensive improvements and redecorations had been completed.

The organ, moved to the rear gallery, was enlarged and modernized. The former organ chamber has become a work-room for the altar guild and the baptismal font was moved to the place occupied by the choir.

The dedicatory service was conducted by Dr. Ernest C. French, president of the Western Conference. Dr. Ralph W. Loew, pastor of Holy Trinity Church, preached, and the Rev. Herbert A. Bosch, of Elma, former pastor, was liturgist.

Says present Pastor Edmund J. Moeckel: "Although members of city churches are flocking to the suburbs, and even though some churches are joining the exodus, all churches cannot move away. They must remain to minister to the newcomers in the neighborhood, whatever their condition or color."

Several Negro families have already united with the congregation and one-third

of the enrollment of the Sunday school consists of Negro children. The Lutheran Brotherhood Insurance Co. and Holy Trinity Church of Buffalo have assisted in financing of the $35,000 project.

Big Job for Welfare

CONGREGATIONS of the Niagara frontier have again gathered clothing for Lutheran World Relief. A box-car of serviceable goods has been started on its journey as a result of the intersynodical effort.

The Rev. Richard F. Ebel, of Tabor Church, was ULCA member of the committee. As in past years, stormy weather prevailed on the days when the car was spotted in the freight yards, adding to the discomfort of the working crews of pastors and laymen.

LUTHERAN CHARITIES APPEAL, meeting at Concordia Church, elected Dr. C. Charles Bachmann, head of the Chaplaincy Department of the Council of Churches, as president. He succeeds Willard Herbold who had served six years.

The appeal is completing 16 years of fund-raising service for the social mission work of the area.

Present budget calls for an expense of $29,000 in which St. John's Home for Children, the Home for the Aged, and the Church Extension Society share.

BIBLE STUDY under the direction of the Rev. Francis K. Wagschal, Messiah Church, Lewiston, engages the attention of the pastors at their monthly meetings.

THE REV. SHERWOOD W. BRYANT was installed as pastor of Good Shepherd Church, Tonawanda, by Conference President French.



ecessional after service at Concordia Church
rucifer Norwood Marshall precedes clergy

Senior Citizens Organize

ROCHESTER—Older Lutherans from many congregations enjoyed a Christmas party at Zion Church in mid-December as guests of the auxiliary of the Inner Mission Society.

Senior citizen units are being formed in several churches, the groups of three downtown churches, Reformation, Zion and St. Luke's, combining their forces.

One of the projects of the group is to bake and pack Christmas cookies to be distributed by Chaplain Horn to the residents of the convalescent homes of the area.

German Services Pick Up

RECENT IMMIGRATION has made it possible for St. Luke's Church (the Rev. Martin L. Sievert, pastor) to enlarge its program for German-speaking Lutherans.

Within two years, attendance at German services has increased from a dozen to 150 and more each Sunday, and contacts are being made in other ways.

THE REV. ALLAN GIBSON was installed Nov. 16 as pastor of Church of the Reformation by Dr. J. Russell Fink, president of the Rochester Conference. He succeeds Dr. Alfred Beck, now president of the New York Synod.

Roanoke Features Talks on Science, Foreign Policy and Faith

By MARSHALL F. MAUNEY

SALEM—The role of a church-related college in a world of tension was discussed at Roanoke College's convocation on human resources, Dec. 6-7.

Hundreds of alumni and friends of the college heard talks by Dr. Raymond J. Seeger, assistant director of the National Science Foundation; Robert Dechert, general counsel for the Department of Defense; and Dr. Edward T. Horn III, pastor of Trinity Church in Philadelphia.

Convocation opened with the dedication of two new dormitories—Bartlett Hall for women, and Fox Hall for men. They are named in memory of two former college professors—Dr. William I. Bartlett and Dr. Luther A. Fox.

The afternoon session on Dec. 6 featured an address by Dr. Seeger, who expressed concern over the separation of sciences and humanities in higher education.

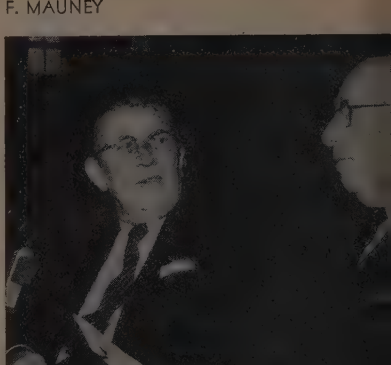
"PUBLIC SCHOOLS," Dr. Seeger said, "must stop trying to make children fit theories and see the child as he is—not what he should be."

Above all, he declared, science is not "information" but a means of acquiring information through exploration.

Following Dr. Seeger's address, a panel discussed the role of the liberal arts college in preparing scientists. Dr. Perry F. Kendig, dean of the college, was moderator.

Serving on the panel were four outstanding alumni: Dr. C. Harold Fisher, director of the U.S. Department of Agriculture's southern research laboratory in New Orleans; Dr. Esther Clark Brown, a Salem physician; Dr. James L. Godfrey, dean of the University of North Carolina faculty; and Hartselle D. Kinsey, president of Union Carbide Olefins Co.

Mr. Dechert was main speaker at the convocation banquet Dec. 6 at Hotel Roanoke. He told his listeners that the small nations



Between lectures at Roanoke College
President H. S. Oberly and guest, Dr. Seeger

of the Far East are depending on the United States standing firm against communism.

"Involved in the Far East is the need for leadership—key to success in all ventures," he said. Small colleges must have a record of rendering services in the development of this leadership.

HIGHLIGHT of the banquet was the presentation of citations to seven outstanding alumni and two non-alumni leaders in the Roanoke community.

Receiving awards were: Dr. W. H. Greever, class of 1892, retired secretary of the United Lutheran Church in America and Dennis B. Welsh, development consultant, University of Miami; Miss Mary D. Duncan, former Roanoke director of the University of Virginia Extension; Cecil W. Gray, minister, U.S. Embassy, Mexico City; Dr. Russell Clark Grove, Roosevelt General Hospital, New York City; Wayne A. Sisso

ssistant to the vice president, American Viscose Corp.; Henry H. Fowler, member of the National Security Council; Robert H. Smith, retired railroad president; and Paul C. Buford, former president of Shenandoah Life Insurance Co.

Dr. Horn delivered the sermon on Dec. 7. "If there is ever to be a world community," he said, "the first must be a church community. What we need in America today is a vital, alive Christian church."

Dr. Horn stressed the need for more ministers. "We need young men to enter the ministry who are interested in God and their fellow man," he said, "and we need intelligent, dedicated men."

The two-day event was organized under the chairmanship of Shields Johnson, vice president of the Times-World Corporation of Roanoke.

"We hope that the people who attended these sessions became imbued with some idea of what Roanoke College is trying to do," he said. "We felt it was an excellent way in which to point out Roanoke's contribution to the field of independent liberal arts education, particularly in the development of Christian leadership."

TEXAS-LOUISIANA

Three Synod Conferences Conduct Annual Meetings

By JAMES F. VORKOPER

AUSTIN—Annual meetings of the three synod conferences were held early last month. Northern Conference met at St. Luke's Church, Richardson; Southern Conference at St. Matthew's Church, Kenedy, and Eastern Conference at St. Paul's Church, Lake Charles, La.

Speakers at all the meetings were Dr. B. Keisler, of Central Seminary; the Rev. Ralph Ritzen, of Midland College; Dr. Boyal E. Lesher, synod president; and the Rev. David Cooper, synod chairman of evangelism.

The Rev. Walter Lentz, of Snyder, spoke to the Northern group on "Original Sin," and the Rev. Delmar Dolton, of Yoakum, addressed the Southern Conference on "The Minister's Commission to Preach, Teach and Heal."

Auxiliaries Hold Conventions

UNITED LUTHERAN CHURCH WOMEN held their synod convention in Holy Cross Church, Yoakum, Nov. 12-14, with attendance of 317. Mrs. W. W. McColgan, president, conducted the program. Miss Clara Sullivan, missionary to Malaya, was a featured speaker.

Add 100, Subtract 90

YOU'D THINK a church that adds more than 100 members a year would be booming. Not necessarily so, says Pastor David Conrad, of Grace Church, Houston.

"There have been over 100 added annually to the baptized rolls," he wrote in the congregational paper. "Yet between 80 and 90 have transferred each year. Here is where the difficulty arises in plans for building, budget, expansion.

"Do you know that, in the last four years one-third of the total baptized membership has been transferred? So far we have been able to have a few net gain each year."

The problem is not confined to Texas. It is common to most urban and suburban congregations where the population is mobile. Pastor Conrad suggested more work to get inactive members back.

Holy Cross recently dedicated a new parsonage valued at $31,000. The congregation heard the Rev. Jack Lundin, of Richardson, during the evangelism mission in late October.

UNITED LUTHERAN CHURCH MEN met in Trinity Church, Victoria. Warren Ideus, of Trinity, was elected president for 1959. President Lesher spoke at the joint Reformation service following the banquet. The

Continued on page 46

Enrollments Steadily Climbing in Augustana Schools

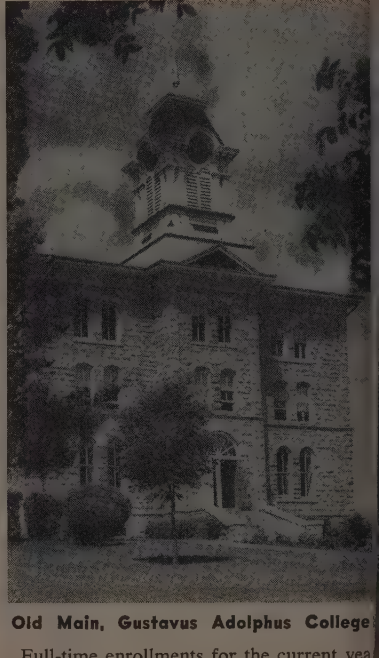
CHICAGO, ILL.—More than 5,500 students are now enrolled in Augustana's five colleges and Augustana Theological Seminary, it was announced by Dr. Robert Mortvedt, director of Augustana's Board of Christian Higher Education, last month.

Total full-time student enrollment in the five colleges has reached 4,202, as compared to 4,039 last year—a net increase of 4.3 per cent.

The four-year colleges — Upsala, East Orange, N. J.; Augustana, Rock Island, Ill.; Gustavus Adolphus, St. Peter, Minn.; and Bethany, Lindsborg, Kan., show gains. Bethany, in the lead, has an increase of almost 20 per cent. Luther Junior College, Wahoo, Neb., experienced a slight drop.



Bell tower, Old Main, Augustana College



Old Main, Gustavus Adolphus College

Full-time enrollments for the current yea are: Augustana, 1,165; Bethany, 400; Gus tavus Adolphus, 1,107; Upsala, 1,395; an Luther, 135. In addition, Luther has 20 stu dents enrolled in its academy.

The report reveals that 1,061 part-tim students are attending classes in the five in stitutions. Upsala, with 594 enrolled in eve ning classes, leads the list. This college als enrolls 84 nurses in an affiliated program.

AUGUSTANA THEOLOGICAL SEMINARY, Roc Island, Ill., shows a slight decrease in enrol ment this year—210 students as compare with 215 last year.

The seminary hopes to graduate 39 st dents next June. There are 40 interns no serving in Augustana congregations. Fift seven middlers and 56 juniors are attendin in addition to 18 special students.

Dr. Karl E. Mattson, president of th



Augustana Theological Seminary, Rock Island, Ill., enrolled 210 students this year

eminary, predicted that, although the enroll-
ient is slightly lower this year, a steady
imbing enrollment is in prospect.

"The trend of each year's seminary enroll-
ient," he said, "is reflected by the college
nrollment four years previous."

The 39 seniors graduating this June will
e the smallest class since 1952 when only
5 graduated. Last June 74 seniors grad-
ated, the largest class in the history of the
eminary since 1954.

Dr. Mattson said that no less than 90 new
astors each year will be needed by the
ugustana Lutheran Church during the next
ecade in order to fill vacancies and provide
inisters for 30 new mission churches ex-
ected to be organized each year.

Three Augustana students are enrolled in
uther Theological Seminary at Saskatoon,
sk., Canada. One is expected to graduate
xt June.

Augustana is part of the four-church
erger negotiations involving the United
utheran Church, the Suomi Synod and the
merican Evangelical Lutheran Church.



Beck Hall, Upsala College, E. Orange, N. J.

Forell, Cornelsen to Speak At Synod Pastors' Seminar

By OLIN G. DASHER

SEATTLE—Dr. George Forell, professor of Chicago Seminary, will be principal speaker at the Pacific Synod Pastors' Seminar on Christian Social Responsibility, to be held at Menucha, east of Portland, Jan. 27-29.

The Rev. Rufus Cornelsen, social action director of the Board of Social Missions, will give the opening lecture. This pre-Lenten retreat is being arranged jointly by the Board of Social Missions and the Pacific Synod conferences.

SYNODICAL lay evangelism schools will be held Sunday afternoon, Jan. 25, in Seattle, Spokane, and Portland. Programs are being planned by the evangelism committee under the direction of the Rev. George Housewright, regional evangelism director.

Doctor Team Commissioned

FRED AND GRACE HOLMES, a husband-and-wife team of medical doctors, will be commissioned as medical missionaries Dec. 28 in Christ Lutheran Church, Walla Walla, Wash. Mrs. Holmes' father, the Rev. William A. Foege is pastor of the ALC Church.

The couple will go to the ULCA mission field in Malaya after completing studies at the School of Missions, Chicago Seminary, next spring. Dr. Fred Holmes is a grandson of the late Dr. Frank S. Beistel, once president of the Pacific Synod.

The Board of Foreign Missions will be represented at the commissioning by the Rev. Carl Tambert, president of the Pacific Southwest Synod.

LLM Recruits Members

NEW MEMBERS for the Lutheran Laymen's Movement were recruited throughout the synod by Staff Directors John A. Bozman and Milton Fiene, on a round of congregational visits. LLM synod chairman is Robert Rolfness, of University Church, Seattle.

FURLOUGHED missionaries, the Rev. Melvin Langeland and the Rev. Edward Meyer are filling speaking engagements in Washington and Oregon this winter. Pastor Langeland served in Liberia. Pastor Meyer in British Guiana. Both are graduates of Pacific Seminary and sons of St. Mark's Church, Salem, Ore.

An amendment to the Washington State constitution was passed at the November election, permitting chaplains to serve in mental institutions and homes and schools for the blind. Christian and Jewish church groups supported the amendment.

A proposal to outlaw capital punishment in Oregon lost by a small plurality.

A STUDY of base salaries of pastors reveals a wide range in the synod, from $3,600 to $5,400. About half are below $4,000, one-third are in the $3,900 area, and another third from $4,000 to $4,200.

Thirty-two churches, about half the number in the synod, are on salary aid from the Board of American Missions. Board missionaries are developing two more congregations.

Young Church to Build

ST. STEPHEN'S CHURCH, Seattle, was organized less than two years ago. In November the congregation conducted a successful drive for funds to build the first church unit. The $30,000 goal was exceeded, with about 100 families pledging.

Pastor Richard G. Christensen said the campaign was "a wonderful evangelism mission." As a result of the canvass on Nov. 16 the church received 36 new adult members and 28 children, representing 16 families.

ST. MARK'S CHURCH, Salem, Ore., obtained pledges of $150,000 over 150 weeks in a building-budget-benevolence canvass from mid-November to mid-December. The money is to help pay off the debt on the present church and set aside funds for an educational unit. The Rev. John Cauble is the pastor.

REDEEMER CHURCH, Vancouver, B. C., dedicated a new $100,000 sanctuary on Dec. 14. The Rev. Alvin Schweitzer is pastor.

GROUND WAS BROKEN Nov. 9 for the first unit of Holy Trinity Church, Portland. The Rev. M. Roderick Anderson organized the congregation in 1953.

Acolyte Order Organized

FIRST OFFICERS of the new *Acolyte Order of St. John* were installed Nov. 30 in St. Paul's Church, Vancouver, Wash. Its purpose is to assist the pastor by serving in the lighting of altar candles, working in the sound control room, assisting at weddings and baptisms. A more fundamental object is to bring youngsters to a closer conception of the duties and privileges of church membership.

Boys from 12 to 16 years old are eligible. They must serve a year as novitiates before being admitted to full membership. Members wear the scarlet surplice and pendant cross of the order. The unit was named the Walter I. Eck Chapter in honor of the first pastor of St. Paul's (1905-08). Dr. Eck, now secretary of the Pacific Synod, lives in Portland.



Acolytes installed at St. Paul's, Vancouver
Boys receive cross from Pastor Homer Berner

ST. MATTHEW'S CHURCH, Renton, Wash., is conducting a similar program for acolytes, called Knights of the Round Table.

ASSOCIATED LUTHERAN WELFARE'S first scholarship was awarded to LaVerne Howeiler, student in the University of Washington School of Social Work. A Lutheran from Tonasket, Wash., he is in his second year of graduate training for church welfare work.

Luther League Rally Held

SOUTHERN CONFERENCE Luther League held a mission rally at United Church, Eugene, Ore., Dec. 14. The program closed with a banquet. Principal speaker was Pastor Melvin Langeland, missionary to Liberia, who was an active Luther Leaguer only a few years ago.

EMMANUEL CHURCH, Willamina, Ore., conducted an intensive Sunday school home visitation program. Teachers were commissioned at a morning worship service, and during the next two weeks called at the homes of their pupils and prospective members.

Parents were invited to the early worship on Nov. 2 and remained as "observers" for the Sunday school session. The result was a record attendance at worship and an increase of 40 per cent in Sunday school, according to Pastor Thomas Auer.

PACIFIC SYNOD'S library for pastors, heretofore operated by Max Gehlhar, a layman of Salem, Ore., has been moved to the office of Synod Secretary Walter I. Eck, Portland. It is now available for use by laymen as well as pastors.

DR. BETTY NILSSON, for 43 years a medical missionary to India, was recently honored in Seattle on her 80th birthday. High praise was extended for her continuing activity after retirement. "She never refuses a call to comfort a shut-in or to give a lecture to any group," said a newspaper account.

Modern Sanctuary Dedicated by Immanuel Church, Jackson

JACKSON — Two weeks of thanksgiving marked the dedication of Immanuel's new church in Jackson in November. The congregation erected a modern sanctuary connected by covered walkway with its old chapel now to be used for small services and Sunday school.

Immanuel, organized in 1926, built the chapel in 1948 after having worshiped for 22 years in a converted residence. The past ten years saw the congregation grow from 70 to 450 communing members.

The new church, built with modern materials in a style emphasizing simple, straight lines, seats 400. It features a table-form altar, contemporary-style cathedral glass windows and shadow boxes, Indiana limestone columns and white oak pews. Total cost, exclusive of pipe organ, was $140,000. Architect was Ralph W. Hammett of Ann Arbor, Mich.



View of chancel and altar in Immanuel Church, Jackson

Michigan Synod President Frank P. Madsen conducted the dedication service on Nov. 23. Dr. Russell Ahman of the Hamma Divinity School faculty preached.

At the close of the dedication services, the congregation honored Pastor and Mrs. Everett P. Bunck who marked their tenth anniversary of service to Immanuel Church.



Church plant connects recently dedicated sanctuary (at right) with older chapel

Construction Projects Underway in Middletown, Lima, Strasburg

By E. RUDOLPH WALBORN

MEMBERS of Zion Church, Middletown, are watching construction of a new building this winter, hoping for occupancy in spring. Ground was broken on Oct. 12 by Pastor William C. Calvert for a chapel-Sunday school unit in contemporary style, seating 226 for worship and 84 in the educational unit, to cost $50,000. Marlin L. Heist of First Church, Miamisburg, is the architect.

Zion Church was organized in 1929. From 1935 to 1956 it used a small downtown chapel formerly occupied by Episcopalians. In September, 1956, the congregation decided to locate in the west end of Middletown, sold the property, and has been worshiping in a public school. Pastor Calvert has served Zion since December, 1955.

After several years of self-support the congregation is being aided by the home mission boards in their relocation and building program.

ST. LUKE'S CHURCH, Lima (John W. Berger, pastor), laid the cornerstone Nov. 9 for an educational unit. The congregation is conducting a second campaign for building funds.

TWO YEARS after a fire which destroyed their church plant, First Church, Strasburg (Russell Stewart, pastor), has purchased a 4½-acre site. There is $115,000 on hand for a $233,767 church plant. Construction began this fall.

New Organ in Canton Church

TRINITY CHURCH, Canton, has replaced their 69-year-old organ with a 35-rank memorial organ built by the Scantz Organ Company. The instrument is of contemporary-classic design so that the entire repertoire of church music may be played.

With music-minded Pastors Willard I. Jackenberg and Walter F. Johnson, Organist Dene Barnard, and Director of Music Karl R. Trump, of Wooster College, Trinity Church presents outstanding musical services.

Dedication services were held Oct. 19. A recital was given by Prof. Wilbur Held, of Ohio State University, on Nov. 9.

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Organist Serves 25 Years

When Robert Knauss, a Wittenberg College senior, began playing the organ for services at First Church, Springfield, 25 years ago, the organ music was augmented by a paid quartet. Now the church has two adult choirs and two youth choirs.

Mr. Knauss has noted a change in the taste of worshipers who now prefer modern arrangements of the old, familiar hymns. When he began his service, he said, they liked Bach or "fancy, no good stuff that was cheap."

His personal likes include the modern arrangements of hymns as well as Bach.

In October Mr. Knauss, a teacher of instrumental music in the public schools, was presented with a plaque by Pastor Lawrence Rugh, recognizing "faithful dedication of his talents."

Youth of First Church, Mansfield (Carveth P. Mitchell and Norman E. Lucas, pastors), used November as "First Youth Put Christ First" month. They set aside three Saturdays to aid and assist the aged and infirm members in house and yard cleaning, and volunteered to wash windows, clean attics, basements and yards, scrub floors or wash walls as a free service of Christian witness.

Anniversaries Observed

Sixtieth anniversary of the ordination of Pastor Stephen H. Puffenberger was observed at St. Paul's Church, Newark, of which he is pastor emeritus. Synod President Herbert W. Veler spoke at the service assisting Pastor C. Myron Danford.

Friedens Church, Bloomer, near Covington (Robert H. Miller, pastor), observed its 125th anniversary in October. Former Pastors John W. Rilling and John E. Slat spoke.

Beneficiaries of legacies were St. Paul's Newark ($500); First Church, Miamisburg ($400); St. Peter's, Holgate ($700); First Mansfield ($800); and Second Church Dayton ($1,000).

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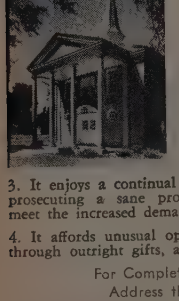
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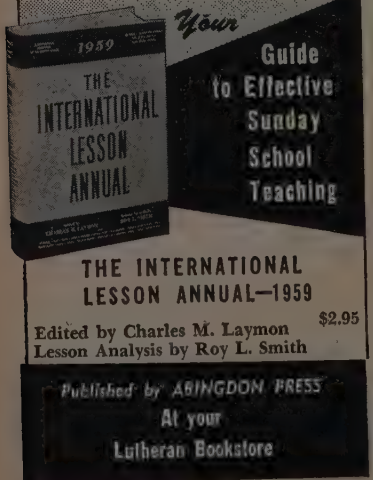
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Official Convention Notice

An advance session of the 108th convention of the Texas-Louisiana Synod will be held Feb. 5 at 1 P.M. at Messiah Lutheran Church, Austin, Texas.

Subsequent sessions will be held at St. Luke's Church, San Antonio, May 18-21.

John A. JACOBS, Secretary

TEXAS-LOUISIANA . . .

Continued from page 37

group reported income from January throug September totaled $41,286.

ST. PAUL'S CHURCH, Lake Charles, La dedicated its first unit building on Nov. President Lesher assisted Pastor Clarenc Hagens in the service.

More Buildings Planned

OUR SAVIOUR CHURCH, Tyler, hopes dedicate its first unit early this year. Co struction is past the steel-raising stage.

SALEM CHURCH, Houston, awaits BA approval of a plot plan for its new buildin Meanwhile the present property is bei landscaped.

ST. MARK'S CHURCH, Cuero, will sta construction soon on a new education building.

REDEEMER CHURCH, Houston, has a ve ture goal in the 1959 budget to provide mo parking space and complete air conditionin Long-range plans call for stained-glass wi dows in the nave.

THIRTY-EIGHT FAMILIES pledged $10,3 for 1959 in St. Martin's Church, Housto The new $2,014 organ was paid for duri November.

PEACE CHURCH, Vernon, awaits BAM a proval of plans to build in West Verno The present building is in Lockett, six mi from Vernon.

Parochial School in 4th Year

SALEM CHURCH, Port Lavaca, is operati a parochial school for the fourth year. T full-time teachers hold classes daily

ndergarten and first grade. Pastor Wilfred Menke is the director.

Salem is believed to be the first congrega- n in the synod with an integrated Bible ool. Seventeen Negro children are en- led.

BETHLEHEM MISSION, Mesquite, has started rvices in a house purchased by the synod. olunteers from the membership of the fu- re congregation have been repairing and inting the building. The developer is the v. Walter G. Galbraith.

PASTOR DAVID JENSEN, of Holy Trinity urch, Dallas, occupied a new parsonage Christmas time. It is at 10922 Strayhorn ive.

DR. LEELAND SOKER, president of the cky Mountain Synod, will be missioner St. John's Church, Grand Prairie, Jan. to 15. Most of the NLC churches of the llas area will participate. Pastor of St. hn's is the Rev. Paul Doering.

MESSIAH CHURCH, Austin, adopted a 1,078 goal for 1959 at the annual steward- p dinner. Pastor David Cooper reported ptized membership rose from 155 in 1955 265 in 1958. Confirmed membership is 0.

LUTHERAN STUDENT ASSOCIATION of Texas iversity publishes a weekly newspaper, *Lutheran Longhorn.*

TENTH ANNUAL Rural Life Conference s held Nov. 10 at Texas Lutheran Col- e, Seguin. Speakers included the Rev. ayton W. Sugg, of Lafayette, La., chair- n of the Town and Country Church Com- ttee of the synod, and the Rev. Edwin ppe, of Kyle, Texas.

CHANGES OF PASTORATE

MARYLAND

RRINGTON, DALE E. From Evangelical Church, Frederick, assistant pastor. To St. Peter's Church, Alesia; Abraham's Church, Beckleysville; and St. Mark's Church, Snydersburg.

ITH, PAUL H. From St. Mark's Church, Baltimore. To St. John's Church, Park- ville.

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NEW YORK AND NEW ENGLAND

DE PAPP, JOHN L. E. From St. Paul's Church, Rhinebeck, N. Y. To St. Luke's Church, Valatie, N. Y.

LUCK, DONALD. To St. John's Church, Richmond Hill, N. Y., assistant pastor.

MOOCK, FREDERICK W., JR. From Nesquehoning, Pa., parish. To Massena, N. Y., mission developer.

NOLTE, WILLIAM. From Clinton Home, Utica, chaplain-director. Retirement.

SANDERSON, OWEN J. From First Church, Albany, N. Y., assistant pastor. To Hamden, Conn., mission developer.

SIEMANN, RICHARD W. From St. David's Church, Massapequa Park, N. Y., assistant pastor. Graduate study.

MISSIONARIES

ARRIVALS

DOHLEEN, DOLORES I. From India, Dec. Mt. Morris, Illinois.

MOORE, GEORGE T. From Liberia, Dec. c/o Mrs. J. J. Stevens, 1125 E. 50th Street, Savannah, Ga.

NAUGLE, HAZEL E. From India, Nov. 2 100 S. 7th Avenue, Lewisburg, Pa.

DECEASED

THOMAS P. HICKMAN, 82, prominent Lutheran lay leader of Washington, D. C., died Dec. 17.

Mr. Hickman was vice president of the City Bank of Washington. He was active in many boards and agencies of the United Lutheran Church throughout its entire 43 years of existence.

For 27 years he was a member of the Board of Higher Education and had served as its treasurer until last June. He had also been a member of the Board of Social Missions and was its treasurer from 1952-58.

Since 1926, he had been a member of the executive committee of the Lutheran Laymen's Movement. From 1946-50 he was LLM president. He was also treasurer of the National Lutheran Home for the Aged in Washington, and was one of the organizers of the intersynodical Lutheran Fellowship Club of Washington.

Mr. Hickman is survived by four brothrs, Drew, Paul, Earl, and Russell, and two sters, Nina and Carrie Barthel.

Funeral service was held Dec. 20 at Refrmation Church, where Mr. Hickman was former Sunday school superintendent and ad served for 30 years as a councilman. fficiating was Dr. Lawrence D. Folkemer, ssisted by Dr. Gould Wickey.

Burial was at Glenwood Cemetery, Washgton.

THE REV. M. A. JENSEN, 80, pastor neritus of St. John's Church, Norfolk, eb., died Oct. 12.

A native of Germany, Pastor Jensen udied at Breklum Seminary in Germany nd was a graduate of Western Seminary, tchison, Kan.

He served congregations in Illinois, New rsey, Wyoming, Kansas, and Nebraska.

Surviving are his wife, the former Marie nna Goettsch; two sons, Charles, North lmsted, Ohio, and Ralph, Miami, Fla.; and ne daughter, Mrs. Alvin Sassman, Hastings, ebraska.

Funeral services were conducted Oct. 16 Emmanuel Church, Hastings, by the Rev. ugo Welchert, secretary of the Central ates Synod; the Rev. Paul de Freese, and e Rev. Paul Moeller.

Burial was in the church cemetery.

MRS. JOHANN H. UTESCH, the former lwina V. Eigenberg, 79, died Nov. 29 at ulberry Lutheran Home, Mulberry, Ind.

The Rev. Johann Utesch, retired ULC stor, served congregations in Kansas, New exico, Texas, Colorado, and Nebraska, nd Liberty, Jonesboro, and Bluff-Meresia parishes in Illinois.

Surviving Mrs. Utesch in addition to her sband are two sons, Carl E. and Donald ., of Chicago; three grandchildren, and ree great grandchildren.

Funeral services were conducted Dec. 2 Golden, Ill., by the Rev. Earl H. Meissner, stor of Trinity Church, Golden.

Burial was at Immanuel Lutheran Cemery, Golden.

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IN CONCLUSION

Writer of the "Conclusion" today is Robert E. Huldschiner who joined "The Lutheran" staff in 1954. He had been a United Nations correspondent for an Italian news agency (speaks French, German, and Italian as fluently as English), after coming to the U.S. following World War II. He has a Ph.D. from the University of Florence.

THERE WAS A TIME in my life when New Year was difficult. Like all of my news-writing colleagues, I had to do an annual round-up of events of the past year, and predict things to come.

Since people don't like to be told that the future looks bleak, the prediction had to forecast better things ahead. That was never easy.

At the United Nations, where newsmen from all over the world work together, we used to refer to the New Year round-up as the "up-beat report"—the kind that would forecast the silver lining with the same certainty with which Andersen fairy-tale characters live happily ever after.

This was a routine, but it wasn't more monotonous than the daily work of covering the meetings of UN committees and subcommittees. The fact is that when you are at the source where news is made, news looks mostly dull. It's the headline the day after that looks exciting.

So the annual "up-beat report" was a headache, and left you with a sense of futility that comes from the awareness that past, present and future are much alike in their unfulfilled quest for a better world.

WHEN I ABANDONED the international news scene for a desk in the Muhlenberg Building, some of my friends treated me with the kind of sorrowful affection reserved for people forced by misfortune out of an active life.

I was told I was cutting myself loose from the lifeline of world developments and would plunge into a drab existence centering around groundbreakings, cornerstone layings, church dedications.

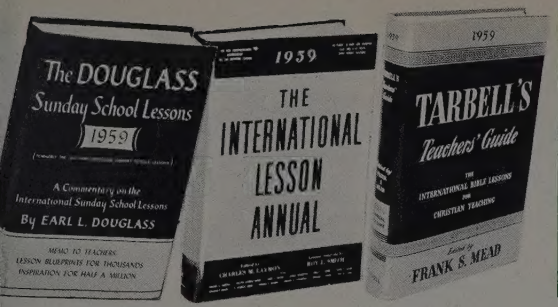
Some four unregretful years later, I don't deny that groundbreaking and cornerstone layings lack excitement. But I can report that there is a dynamic of newness in church affairs that is not dependent on promotional efforts of reporters who are trying to keep their jobs.

The fact is that the church has a built-in news feature that keeps things from getting stale. The news of almost 2,000 years ago, on which the church is founded, is still so new that people to this day haven't been able to digest it. The fulfillment promised at that time has projected itself into the present and future without the aid of journalistic year-end forecasts.

THAT ISN'T MUCH of a discovery. Except that it might help explain why some people whose future did not seem to point to church-related careers are offering their services to the church. They don't actually "put the world behind them," because they may have sensed that the excitement generated by the revolution of a world going around in circles is mainly artificial while the line of action pursued by the churches has an undercurrent of newness which no amount of committee-approved resolutions can smother.

At a time at which more and more lay workers are needed in the church, it might pay to strip the "call" to church work of its theological abstractions and present it as an invitation to come and help make news where news doesn't get stale.

—ROBERT HULDSCHINER



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